

Text: I Cor. 11:23 "The same night in which he was betrayed."

John 13:1-5.

NIGHT OF BETRAYAL

The disciples were quarreling. They came stamping into the upper room, hot and tired and dusty after their walk into the city. By the door stood a basin, a towel, and a pitcher of cold water with which they might wash off the dust of the journey and cool their sandal-tired feet. But the disciples pushed hotly in, and if they saw the pitcher there, they studiously ignored it, for the angry thoughts of their hearts and the hot words on their lips burned more pressingly than the tight thongs of their sandals. So the twelve men stalked darkly into the room and sat down at the table like a group of sullen children.

What were they quarreling about? Over who would be greatest among them. <sup>he sat</sup> They sat <sup>me</sup> their ~~seats~~ awkwardly, suddenly conscious of their dusty feet. ~~No one looking~~ <sup>ed</sup> at the water by the door. ~~No one looking~~ <sup>ed</sup> at the Master who silently sat down with them. ~~No one moving~~ <sup>ed</sup> to take up the basin and the towel, lest he weaken his claim to pre-eminence by the lowly act of washing the feet of his fellows.

<sup>I can see</sup> Peter shifted <sup>and</sup> uncomfortably in his seat; ~~and~~ James and John, who had started the quarrel, ~~were~~ <sup>and all</sup> a little apart; ~~the twelve sat~~ <sup>and</sup> silent and angry. It was the night in which Jesus was betrayed, and already they were betraying him in their hearts. For three long years he had <sup>tried to prepare</sup> ~~trained~~

them for the day when he must leave them, and now on the eve of the

day of their testing they were betraying him in a jealous quarrel. <sup>of Jesus' last</sup> <sup>was said that not all were with Him because some would not believe in Him because he said that He should die for the</sup> <sup>disciples</sup>

<sup>How can</sup> <sup>^</sup> What but the all-embracing love of Christ could have transformed <sup>^</sup> that sullen, divided group into a living fellowship about the communion table. <sup>^</sup> As the awkward silence deepens,

"Jesus riseth from supper and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet."

Someone has pictured the scene, "--the faces of John and James and Peter; the intense silence in which each movement of Jesus was painfully audible; the furtive watching of Him, as He rose, to see what He would do; the sudden pang of self-reproach as they perceived what it meant; the bitter humiliation and the burning shame." <sup>^</sup> All anger melted in the warmth of his love; all ambition fled before Him who came not to be ministered unto, but to minister. (1)

So it must be with us as we come now to His table. This is the upper room. This is the Lord's Table where as of old his disciples meet and sup with Him. Will this, too, be a night of betrayal? Dare we enter here hot, unwashed of our pride, <sup>our divisions</sup> our jealousies, our quick anger? <sup>^</sup> They say there is a door over which is inscribed the word, "All hope abandon, ye who enter here." But the door to this room is the door to hope, and over it is written, "All hate, all malice, all pride abandon, ye who enter here, for the Lord is in this place."

With harmony restored the disciples moved to gather about the table for the last supper. Brother had rebelled against brother, but Jesus had washed them clean. I wish it were so, but alas not all

were clean. How petty, how childish seem the little bickerings of the eleven when we turn from them to the concentrated, malevolent hate that sat deep in the eyes of the twelfth, the traitor, Judas Iscariot. Deeper than small jealousies, deeper than the surface tension of man with man was the cancer eating at the heart of Judas. His rebellion was against God. No washing with water can wipe that away.

I can think of no better illustration of the power of a good example than the transformation of the quarreling disciples by the pattern of humility that Jesus showed them, but there is no better illustration of the limits of the power of example than the figure of Judas, bolt upright in his seat as Jesus knelt to wash his feet. The washing with water turned the disciples to Jesus. Only the blood he was about to shed could avail for Judas. ^

It may be easy to wash away the dust from our lives, outward faults, surface sins, our little quarrels and annoying habits. These all will melt in the sunshine of the Lord's presence. But the heart that rebels, the heart that will not believe, shuts out that sunshine. Only the blood can reach its dark depths, only the blood can wash it clean.

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come, I come.

What thoughts must have struggled in the breast of that dark disciple as Jesus knelt before him. What writhings of spirit must have been his as he felt the touch of the hand not yet pierced. Yet he betrayed no emotion; his iron control cannot but call forth a

shuddering admiration. Boldly he arose from the washing, and sat down at Jesus' left hand. Throughout the sacred meal he steels his soul to an icy calm as the Lord speaks of betrayal. Twice the Lord spoke, and the words must have fallen on his ears like the throbbing of the bells of doom:

"One of you shall betray me."

And Judas sat like a graven image.

"He that dippeth his hand with me in the dish, the same shall betray me."

No one saw Judas shift slightly away to dip his bread in another dish.

Not until Jesus turned straight to him, and Judas saw the sadness of all the world in his eyes, and a love that was too great for him, not until he heard him softly say, "He shall betray me for whom I die the son....What thou doest, do quickly,"--not until then did Judas burst from the room in agony of soul, a tortured spirit.

He went out into the night and betrayed his Lord. He rose from the sacred table, and sold the Christ. There was only one Judas-- may there be no more.

Why should there be? Whatever the burden of our hearts, whatever the anguish of our souls, and the secret sins we dare not utter, this is his body broken for sin, this is his blood that washes white as snow. Here we look back to the death that atoned for sin; here we look up into the face of the Living Lord.

Burdens are lifted,  
Blind eyes made to see;  
There is wonder-working power  
In the blood of Calvary.

*This is very good. Burdens, suffering, mourning,  
helpful. A very interesting treatment. I  
A question comes to my mind -- is it  
you have answered it? -- I see with  
the blood of Christ -- it seems to remove  
ourselves. I'm wondering -- it's -- sins like that of Jud*



Night of Betrayal

Women syandzai yubei <sup>(think)</sup> luo sheiptan. (Ching juwei yubei chuyue neisun)  
Ching juwei shen shende sheiptsz sheiptande yiye. Ye yan juweisyandai shrei  
shu tu de ytsz luo sheiptande chingsyup. Tamen dzemma jupe yubei tamen  
gerende neisun luo sheiptan. ~~Woman yan~~

Women kangyan ~~was~~ shrei shritude chingsyup, bitsz yu chuyue. Geren  
neisun bian. Ter ju shu chuywade syansyap. Tamen geren don shu tang  
chuywai pandan cheple dzai <sup>(sweet)</sup> yi suo lou fanli. Dza jeye shihon geren hen la,  
hweitu hen duo, man-hens shu han. Dza jisu lou fanli men limyan yubade  
syp kyan pen, yu hu leiy shwei <sup>(sings)</sup> bi, che je yi shon ju. yubei gei tamen geren  
jue ju. Anje Yutai suode, juweiyun jupe dang bangju byederen si shon jye.  
Ter shu ye juwei bitsz hen sheipche ju. yupe pandan junchu, don bi juji  
suo juwei jupe jupe dumsyi. Tamen jupe syap syan haidz yajang pandan junchu  
wang jupe shang ye dzuo, lu chi chuyue chuyue, ge bu fa yan.

Nemine yan jidan tamen chuyude chuyade shu weishemma. Ju wei  
dapai don jidan tamen chuyude chuyade juweiyun juwei geren dzem mup duo  
li, dzsz sin tai jupe, don syuhuan gerende dzai diwei dzai jupe ren ye sya.  
Sunyi ~~bitsz~~ bitsz juwei jeyudyan jyon ge bi syan ran. Dza jeye shihon  
geren je juji gerende shun, es bi juji dan <sup>(juweiyun chuyude)</sup> ~~weishen~~ weishen shebei.  
Ye bu juji veu. Dunshe tamen geren syandai woshu ti byederen syi shon jye,  
jupe de jeyuan shu yu timyan yon <sup>(senio)</sup> juwan, ye dyansu wode diwei. Sunyi  
tamen geren don buken dzuo ~~jupe~~ ju dzu rende shu.

<sup>(suo)</sup> Dza jey shihon <sup>yon jemma yupe sya</sup> sweiran, juwe bi dwode shihon tamen ye yon yudyan  
jye wu ke, jyan jande basheng tsangkweide sz syap, ye yon yudyan hweigande  
sun don buhan yis de shu syup chuy de jya yan hary. Yubei jeye  
sunyi je jupe de tamen hweigai sin haidz buson chuyde.



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oh, if only he had accepted it. The saddest tragedy was not that Judas betrayed Jesus, but that after betraying him he failed to find forgiveness in the blood. If betraying Jesus were the unpardonable sin, few Christians would find their way to heaven. We betray him every day, I fear. But there is forgiveness, there is power + pardon in the cross. Even as we read him there, we can hear him say, "Father, forgive them."

It may be easy

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That is what the sacrament means - it means lifted burdens, light for blinded eyes, under-working power - all this by faith thru the blood that is shed for you, + the body broken for you.

This is the lesson our Lord would have us learn - a double lesson - not only in the washing of the feet, but by the sacrament itself. For our Lord stepped down from the bread + wine to wash our feet, the bread + wine = I was of that supper + humiliation - of him "He who did not count it dishonour to be obedient to death," even to the death of the cross. As you come to church, there is always a pitcher of cold

water just inside the door. You will not see it, but it is there. How will you come in? Stamping hotly like the disciples!

Or will you now resolve to take the pitcher + the towel as the badge of your discipleship, even as the bread + the wine are the signs of his precious forgiveness.

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March 18, 1943.

Dear Church Member,

--- Well, Sunday's the day!

By noon next Sunday — Loyalty Sunday — we'll know whether your Church's Annual Pledge Drive is a success — or a failure. A lot depends on you.

Next week we intend to write a letter to our men in the services, telling them the latest church news. In that letter we'd like to be able to write that the home-folks are behind them 100% — that you and I are helping to keep our church strong and safe in their absence by contributing to the church.

Will you do your part by either mailing in your pledge card, or better still, by bringing it in yourself on Sunday?

Don't let your church "down" now when all the world is fighting for religious freedom!

Your Pledge Committee,

Harry H. Jenks  
John W. Shields  
G. S. Alcorn



## THE SACRAMENT OF THE LORD'S SUPPER

### Invitation to the Lord's Table

This is the Lord's table. Our Savior invites those who trust him to share the feast which he has prepared.

### Words of Institution

G The apostle Paul has written:

The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me". In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me". For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Luke, the Evangelist, has written of our risen Lord:

When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him.

### The Peace

Beloved, this is the joyful feast of the people of God.

Men and women will come from east and west, and from north and south, and sit at table in the kingdom of God.

Behold, how good and pleasant it is when people dwell in unity.

The peace of the Lord Jesus Christ be with you all.

Amen.

### Eucharistic Prayer

S Lift up your hearts.

We lift them up unto the Lord.

Great is the Lord and greatly to be praised.

Let us give thanks unto the Lord our God.

O Holy Lord, Father Almighty, Everlasting God:

We thank thee for commanding light to shine out of darkness, for stretching out the heavens, and laying the foundations of the earth; for making all things through thy Word. We thank thee for creating us in thine image and for keeping us in thy steadfast love. We praise thee for calling us to be thy people, for revealing thy purpose in the law and the prophets, and for dealing patiently with our pride and disobedience.

Great and wonderful are thy deeds. Just and true are thy ways. With all the company of heaven, we glorify thy name, O Lord, for thou alone art holy:

Holy, holy, holy, Lord God of Hosts;  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.

All glory be to thee, O God our Father, for Jesus Christ thy Son, who was born of Mary and lived among us full of grace and truth, who died on the cross in obedience to thee, was raised from the dead by thy power to be Lord of creation and head of the church, and who reconciles us to God.

Remembering the Lord Jesus Christ, we take this bread and this cup, proclaiming his death for the sins of the world, and confessing his resurrection until he comes again.

Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

Grant, O Lord, by thy Holy Spirit, that the bread we break and the cup we share may be for us a means of grace; that receiving them, we may be made one with Christ and he with us, and remain faithful members of his body until we feast with him anew in his kingdom, through Jesus Christ, who taught us to pray, saying:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.  
For thine is the kingdom and the power and the glory, forever. Amen.

G Jesus said: Take; this is my body, broken for you.

G Jesus said: This is my blood of the covenant, which is poured out for many.

O Lamb of God, who takes away the sin of the world,  
Have mercy upon us.  
O Lamb of God, who takes away the sin of the world,  
Grant us thy peace.

*distribute elements*  
S Jesus said: I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.

G Jesus said: I am the vine, you are the branches, for apart from me you can do nothing.

G The grace of the Lord Jesus Christ be with you all.

Amen.

S Bless the Lord, O my soul;

And all that is within me, bless his holy name!

S Bless the Lord, O my soul,

And forget not all his benefits.

Let us pray.

Thanksgiving After The Supper

S O God, who hast so greatly loved us, long sought us, mercifully redeemed us, and made us your friends; give us grace that in everything we may yield ourselves, our wills and our works, a continual thank offering unto thee.

Prayer for the Communion of Saints

S God of our fathers: we praise thee for all thy servants who, having witnessed to thee on earth, now live with thee in heaven. Keep us in fellowship with them until we meet with all the faithful in the joy of thy kingdom; through Jesus Christ our Lord.

Amen.

Closing Hymn: No. 57 "Beneath The Cross of Jesus"

Remain standing in Prayers of Covenant +  
Benediction.

G Prayer of Covenant

G Benediction

Nana Briggs  
Lura - sister  
Lenore - Lect.  
Abbot McAnlis  
~~Abbot~~  
Clarence Hoffman